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Writing and Reading Epistles
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Due to demand, an extra run of the Rufus M. Jones memorial issue of THE AMERICAN FRIEND for July 8 has been made. The extra cost of a second run makes them twenty-five cents each. They will be mailed flat if requested. Address THE AMERICAN FRIEND, Circulation Department, Richmond, Indiana.

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The Sunday School Lesson in the Business of Living

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For August 1 — Baruch, the Scribe

Jeremiah 32:6-15, 36-37; 43:5-6

The first edition of the prophecy of Jeremiah is completely out of print. In fact, it went out of print very early, just as soon as King Jehoiakim could get his hands on it. Of course, there was but one copy and when the King burned that one it was completely destroyed, and had it not been for Baruch it might never have been rewritten or, being rewritten, it might never have been saved for us today.

For Baruch was not only secretary to the prophet, he was biographer as well. The whole book of Jeremiah is peculiar in that Baruch, the Scribe, adds to the words of the prophet, his own words—descriptive phrases about the great man, biographical notes, interesting side lights, comments and explanations. No other Biblical book is so much the product of two persons, each contributing to the final production. It is therefore wrong to think of Baruch as simply an amanuensis or secretary, for he was more nearly a collaborator and, at this distance, it is almost impossible to tell which part was of Jeremiah, and which was of Baruch.

We owe a further debt to Baruch, for the second edition was surely his posession. He must have carried it with him, watched over it, have taken it on the long trip to Egypt, have shown it to only the right people, and especially he must have seen to it that a jealous king did not again get a chance to burn it. Yet he did all of this in a very self-effacing way, always insisting that it was Jeremiah who was the great one, the one who heard the word of the Lord, and spoke for Him.

Rather let us say that he was one of those persons of whom the world has had many, whose lot it was to support and uphold a man of ability so that his work could be done thoroughly and well. Jeremiah had enough to discourage any man and he may have been the weeping prophet, but no matter how rough the going, Baruch stood by. He performed the disagreeable task of going to the King when it was not safe for Jeremiah to go. How he must have strengthened the faith of the prophet! Two men are more than twice as strong as one in moral and spiritual matters. Ten men might save a city. Baruch was the second man who, standing beside the first, multiplied the effectiveness many times.

Many times we are called upon to serve in a Baruch position. It is a hard one to fill, to do the very best one can, use all one's energy and ability to make the work of another man more effective, but in the long run it must often be a most important piece of service. It can only be rendered by persons who very much believe in the work at hand. What work is there so important that we might well forget ourselves in doing this one thing? Is the work of the church, the work of the Kingdom, the work of Christian education, the work of missions, the work of service that important? Yes, Baruch is still laboring faithfully in many communities, not asking recognition and position for himself, but only asking that the work be accomplished.

Questions:

1. Do you find it hard to serve in a subordinate position? Do you ever fail to do your best because you are not getting the full credit for it?

2. Do we put too much emphasis upon the spectacular achievement, the unusual service, and not enough upon the quiet, unassuming work of the church?

RUSSELL E. REES

For August 8 — Ebed Melech, the Ethiopian

Jeremiah 38:1; 39:18

"All the world's a stage, and all the men and women merely players, wrote Shakespeare. They have their exits and their entrances; they come on for a little while; they have a more or less impressive part. Keeping that in mind, it is interesting to see the way in which men use their entrances in history. Pilate had the center of the stage a moment, so did Nero and, for a fleeting moment, an unknown named Ebed-Melech held the stage. He was never to have another chance. This is his big moment. What does the world know about him?

This much we know that although he was himself a slave, he had not lost the capacity for sympathy. He saw a man suffering and risked his life to make a suggestion of a better treatment. Where is our opportunity today? If the spot light of history should fall on us, what would be revealed? Ebed-Melech had a sense of justice which was stronger than fear; stronger than desire for self preservation. He did not think it was right to treat a man as Jeremiah was being treated. He must have spoken up for justice because deep within him a voice said there is a better way than this.

The response of Jeremiah to Ebed-Melech was immediate. He recognized one who could be trusted; one who had a core of integrity. He could talk to him, even though their background and training were certainly very different. In turn, Jeremiah comforted and strengthened Ebed-Melech, promising that he would be delivered from "the men of whom thou art afraid."

You cannot read religious history without seeing that God is no respecter of persons, or of race, or of nationality. He uses the man who is usable, who responds. Jehoiakim could have been used but he was too wrapped up in himself, so God used a eunuch, a black slave, a nobody. When a man refuses to do the will of God, he is not thereby thwarting God. He is only making it necessary for God to turn to another. The world is full of Jehoiakims who are so busy trying to get ahead, trying to play the game of their own personal security—those trying to get instead of to give. But thank God that along the line there have also been some Ebed-Melechs who acted upon orders from a deeper source; men who listened to the word of truth from within them, who in their brief second on the stage, acted in righteousness and with good will.

Questions:

1. If history were to tell one story about you, what would you like for it to be? Is there something really important that could be said?

2. Where could a man like Ebed-Melech make himself felt today?

3. In what way does goodness have its reward?

RUSSELL E. REES

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EDITORIALS

Can We Veto Conscription?

A peacetime draft has become law. The churches did not want it. Farm groups did not want it. Educators did not want it. In fact, some military men did not want it. Of course, there were exceptions in all ranks, but this military bill was sold to Congress across the protests of leading minds and groups in America.

It is a bad law, from our point of view, and Americans can still speak their minds and follow their consciences with regard to it. When this law crosses the conscientious convictions of Americans they have a right to give it their own veto. Even more they have the duty to do so. We do not counsel civil disobedience to law, but we do counsel conscientious citizenship, for those who either approve or disapprove this law. Men of good conscience and responsible citizenship are never a liability to their country—even when they are in prison.

From this time on we must work for repeal, but for those who are so minded the personal veto is in some sense available, even though they cannot wholly escape the consequences and involvements in the operation of peacetime conscription.

On Writing and Reading Letters

A letter is often the most authentic form of literature. It offers a "candid close-up" which other writings, written with a public audience in mind, often miss. They are generally written "off the record" with only a few chosen readers in view.

There are also letters written "for the record," for general reading, but with something of the intimate spirit of the letter in evidence. Such writings may portray a glow of affection, a sense of concern or an open honesty which a formal essay would not reveal. Such were the letters of Paul to the early churches. It has been said that reading the epistles of Paul is like lifting off the roof of those churches and seeing what was going on inside. What, fundamentally, is going on inside our churches today?

There are "epistles" as written and exchanged by the several Yearly Meetings of Friends the world over. It is an excellent tradition. So many epistles come to each Yearly Meeting in session, however, that they can hardly be read in full. Consequently, some Yearly Meetings prepare and read a "summary" of them. Others read in full the foreign epistles and summarize those from American Yearly Meetings.

Far from discouraging the tradition, rather we should seek to improve it, not only in the writing of epistles, but also in the reading of them. Some of them could be condensed when written and many of them could be more revealing, but all of them reflect in some measure the life of the sending Yearly Meeting. In whatever way they are presented at Yearly Meeting sessions, *they should not end there.* Might they not be duplicated so that local Meetings could read some of them at the opening of their monthly business meetings through the year? Would this not tend to expand the concept of the Quaker family on earth, to many who never attend Yearly Meeting?

One of our Yearly Meetings is giving one morning session this year to "Friends Around the World," asking one person to bring a message on that topic using the essence of the epistles, not a written summary, for an inspirational address. This will be followed by an open meeting for worship and discussion.

Our direction should not be away from the epistles, but to better preparation and use of them. In fact, one could conceive of more rather than less letter writing between particular Meetings on specific concerns. May these "love letters" find a greater place in our Meetings!

Whose Iron Curtain Is It?

REVEREND G. Harvey Forster, a Canadian clergyman and official delegate of the United Church of Canada, was on his way to the World Assembly of Churches at Amsterdam when taken from the train at the United States-Canadian border by United States immigration officials. Apparently his visa to Russia and his letters of greeting to the patriarch of the Russian Orthodox Church from the United Church of Canada, and similar messages to other churches, were the reasons for refusing him entrance to the United States from which he planned to sail. Instead he flew from Montreal with the blessings of his church.

United States official policy has come to a sorry pass when men, so honored by their denominations, are refused entrance to our borders, because they are able to penetrate the "Iron Curtain" and contact the

Church in Russia. Only in war could we expect such procedure. We are not in a declared war with Russia. Do we want Christian contacts with the best minds in Russia, or is the United States interested in keeping the iron curtain? If so, it becomes our curtain as well. In fact we have, in this measure apparently, drawn it between Russia and the United States, via Canada.

Just as the assembly of the delegates from one hundred and forty-two Christian denominations of the world is being called in Amsterdam, with a view to bringing together the centers of Christian healing in each nation, we have forbidden one of those delegates the right of transit across our nation. Whose iron curtain is it after all!

"All my springs are in thee"

SOMEONE has said that men tend to live twenty-five per cent on reality and seventy-five per cent on impressions, especially those impressions gathered in childhood. Whether human behavior can be caught in a percentage or equation is doubtful, but there is little doubt that we live chiefly by simple reaction to our environment. The bombardment of sight and sound, and the sway of public passions and prejudices tend to carry us with them.

It is important for each of us to retreat into the deeper reality of prayer, and to the source of all life. Then we can better "see through" the life around us, understand it, and guide our lives by the will of God. We should live by purpose rather than pressure.

E. T. E.

Is Peace Possible?—I

By Landrum Bolling

I

WE live, as is often said, in an era that is not peace and not war. Though we sometimes forget it, this curious and frustrating state of affairs is by no means rare in world history. What matters in the end is whether the forces of conflict are controlled, restrained, and adjusted so that the peoples involved can settle down to their normal work with some sense of security and hope. The fact that such adjustments of conflict have frequently been made in the past, and that some of them lasted for many years, should give us a little sober hope that even the Great Conflict which divides our age can be so regulated that another war need not come. At least, this is a modest and sound assumption on which to proceed.

No honest man can say with any assurance that war between the United States and the Soviet Union will not come within, say, the next dozen years. And, deep down in their hearts, there are probably few of the loudly articulate exponents of the much publicized ways to prevent that war—by rearmament, appeasement, or what have you—who really have an overwhelming certainty that their method of keeping the peace will succeed. Yet one thing is absolutely clear: if enough people continue to act upon the assumption that war is inevitable, it will be. Peace will not be had unless a very considerable number of people in many lands believe that peace is possible.

"Wars are made in the minds of men," Prime Minister Clement Attlee once said. Peace must also be made first of all in the minds of men. It hardly needs to be argued, I hope, that those minds must approach this problem, so far as possible, free of blinding national prejudice, excessive patriotism or holier-than-thou class or national self-righteousness. At the same time, it would be well for those who call themselves Liberals or Pacifists to rid themselves of the romantic notion that the conflict does not exist, or is to be blamed solely on one side and can be quite easily settled if only that side, the United States, would mend its ways and seek to win the trust, friendship, and good will of the Soviet Union, by accepting the Soviet program for dealing with the international problems of our time.

Readers who want serious and informed reading on present trends and problems will profit by this series. Landrum Bolling is Chief of Bureau for Germany Overseas News Agency with headquarters in Germany. He is professor-elect of Political Science at Earlham College.

On this last point I do not wish to offend the many sincere and idealistic people who have been drawn to the support of Mr. Henry Wallace because of his strenuous campaign for peace. Yet from close, on-the-spot observation of political developments in Europe during the past three years I am profoundly convinced that many of his foreign policy analyses and proposals are of doubtful value to any earnest search for international cooperation. They actually provide positive encouragement to aggression and war and sow the seeds of paralyzing dissension among those very groups of devoted pacifists and liberals who have struggled hardest and longest for world harmony at a time when solidarity and sound thinking among them is of the greatest importance to the cause of peace.

II

There are, of course, numerous groups scattered around the world today whose members, by and large, do *not* believe that peace is possible—for very long. It is well, I believe, to identify such people and to explain their reasoning in order that those who have a real faith in peace may approach these issues with discernment and with a minimum of naiveté, and so that they may know whether they can really find sound justification for their faith in the possibility of peace in our time.

Labels are likely to be very misleading, and certainly there will be many exceptions among adherents of the groups listed below. Yet with that warning in mind, I think it can be fairly said that the disbelievers in peace may be characterized and their arguments summarized as follows:

1. *Big Business.* Though it would be absurd to suggest, as some do, that the capitalists in every land are joined in an international conspiracy to check all experiments with socialism and to destroy the Soviet Union, there are, indeed, many capitalists who appear to be convinced that sooner or later the world must make a "we-or-they" kind of choice, that only by destroying the Soviet system and the communist parties around the world will there be any hope to preserve free enterprise and the other liberties now found in western countries. With large-scale socialization having been carried out in many countries, particularly those under Soviet influence, since the end of the war, most European capitalists take an immediate and personal interest in

the local political aspects of this struggle within their own countries. But however successfully they may resist these movements at home, they are largely obsessed with the notion that they will have no final peace and security for their business enterprises until the Soviet system has been put out of operation. They believe that war must come sooner or later. They only hope their world will be strong enough to win.

2. *Communists.* If frequency and passion in the use of words to praise peace and condemn war were the sole determinants, the communists would be granted undisputed claim to being today the world's most "peace-loving" inhabitants. Yet, from long study of the literature which guides their thinking, and from talking to their party leaders and rank-and-file members in many lands, I am given no choice but to conclude that the communists are in the fore-front of those groups which believe in the impossibility of any long peace between the communists and the capitalist worlds.

Basic, of course, to the Marxian theology is the notion that in the normal evolution of history the workers everywhere will rise up against the owners, overthrow capitalism, and institute a socialist society. In line with this doctrine they might be expected to concentrate all of their interest and energies on promoting and directing civil conflicts within the various national states and to oppose incitements to war because war would be quite unnecessary to the accomplishing of these purposes, and its burdens would fall most heavily upon the working masses. This is, indeed, one of the underlying hopes of all devout communists, their own special kind of Heaven which they would like to gain with a minimum of pain and unpleasantness.

Yet the political and economic developments of recent times have caused revision in this simple, confident item of faith. The capitalistic economy has shown in many states a capacity to raise the standard of living of workers far above what anyone would have believed possible fifty years ago and to make adjustments in the direction of greater social responsibility. Moreover, in the case of civil strife over economic issues, as has been repeatedly shown in the past twenty years, the masses are quite as likely to follow Fascist, church-dominated Conservatives, or moderate middle-of-the-road Social Democrats as to line up behind the banners of Communism. Hence the communists have advanced their new dictum: That the capitalist societies are in a state of decay and are bound to collapse eventually but that in their dying phases they will resort to Fascism and war. There have been times when some communists have even argued that their temporary loss to the Fascists in any given country could be considered a blessing in disguise since a period of Fascism would in the end make a complete communist triumph easier and more certain.

According to the propaganda which the communists today energetically promote everywhere, the United States and Great Britain are capitalist states now bordering on an economic and social collapse, which will be delayed only by rearmament and war. Stalin himself has said so long as capitalism exists there will be war, sooner or later. And certainly among the great mass of European communists it is widely taken for granted that only when all countries have reshaped themselves more or less on the Soviet model will peace be anything but a pipe-dream.

Why, then, the so-called Soviet peace-offensives? Why does Stalin, ever so often, allow himself to be quoted in the western press as believing that communism and capitalism can live together side by side in the same world? The answer, I think, is very simple. The Russians, like all people who experienced the war on their own soil—and they surely suffered more grievously than any other—are weary and hungry for peace and quiet. Their leaders know that they need time to rebuild their devastated homes and factories and to extend the industrialization of their vast and still largely undeveloped land. Moreover, having completed their end-of-the-war plan for gaining firm communist domination throughout eastern Europe, wherever their troops were long in undisputed occupation, they, like Hitler after Munich, have "no further demands."

The communists are unquestionably earnest and sincere in their appeals for a peace settlement. But it is only a short-term peace that they really have in mind and on terms which will allow them to carry through, in the proper time, their plans for the domination of Germany first and then the whole of Europe. I have not yet talked to a European communist who professed to believe that over the long run peace between the communist and non-communist parts of the world was either possible or desirable.

They would like to finish off that conflict and gain the total communist victory without war between nations—through elections, putsches, and, where necessary, local civil wars. But if the victory cannot be gained without war, they expect to be trained and ready. And they expect to win.

(To be continued)

ONE SEQUEL TO EARLHAM CONFERENCE?

On June 25, twenty-eight young Friends from Meetings all over the United States sailed for Europe where they will visit the homes and Meetings of Friends in England and Ireland, traveling on bicycles and using the youth hostels. Harry Silcock, an English Friend, sailed with the caravaners to share with them his experiences while visiting Friends all over the world, and to help orientate them to European Friends.

Late in July, nineteen of these young Friends will attend the International Young Friends Retreat in Holland at the Ommen School, a Friends' school. The Dutch young Friends will be their hosts, and the other retreaters will include fifteen young Friends from Germany, two from Ireland, one from Denmark, three from Norway, three from Sweden, two from East Africa, and approximately twenty from England.

The American Young Friends Fellowship is coordinating the American participation in this retreat as a part of its program to help young Friends become acquainted with one another and learn to assume the responsibilities of their heritage as members of the Society of Friends.

At the American Young Friends Conference at Richmond in 1947, a desire was evidenced from all American Quaker youth to know and understand one another and for a deepening of their spiritual life. Through European visitation, these aims of the American Young Friends Fellowship broaden to an international viewpoint in their application.

All young Friends are included in the American Young Friends Fellowship with no special membership necessary. At present the Fellowship offices are located at 20 South 12th Street, Philadelphia 7. Because of increasing need for a full-time secretary, Marshall Sutton will fill this position in the fall at the above address. The scope of activities in these offices includes national and international visitation, planning national and regional conference organization, subsidizing of a new young Friends' paper, and assistance to the individual young Friends' groups, camps, and leaders.

They shall turn their forts into food? "The area once occupied by the Maginot Line has been leased for ten years as pasture land." And their military shrines into libraries? "The town of Braunau, Austria, has converted into a public library the house where Adolf Hitler was born, and which was used by the Nazis as a shrine."

Christian Peace Witness—II

By Lewis Benson

THE original Quaker peace testimony needs to be understood within the context of the original Quaker preaching about Jesus Christ and how He enlightens and strengthens the moral life of man. Fox declared that "dwelling in the light that comes from Jesus, it leads out of wars, leads out of strife, leads out of the occasion of wars." It is evident that the original Quaker peace testimony derives directly from a belief about Jesus Christ and how he saves men. Faithful obedience to the inward Christ often brings the Christian into conflict with existing laws or mores. The suffering incident to such faithfulness is real testimony concerning the reality of Jesus Christ and His rule in our consciences and in the world. Therefore, such testimony has significance which extends far beyond the moral problems and spiritual welfare of the individual witness.

Publishing the truth about Jesus Christ was the first object and chief reason for existence of the earliest Quaker fellowship. Today their radical message about the heavenly rule of Christ over all of life and over the conscience has become the faintest of echoes. The Quaker peace testimony has almost ceased to have a prophetic or evangelical purpose. By the opening of World War I opposition to war had become a part of the Quaker tradition. It was no longer a white-hot conviction, springing from passionate faith in the light which comes from Jesus Christ.

With the cooling of the original faith the traditional Quaker pacifist began to look more and more to the peace movement for guidance. In this way he easily imbibed the notion that refusal to bear arms is a purely personal and purely negative gesture without social significance. The traditional Quaker pacifist had nothing with which to reply to such criticism and so he soon found himself in the same boat as the "integral" pacifist in the peace movements. From this point on there has been a sense of common cause between Quakers who refuse to bear arms and conscientious objectors of all sorts. In time of war Quakers now find it natural to speak in behalf of all C.O.'s and to set up and administer programs for all C.O.'s.

III

The non-Christian pacifist finds objection to bearing arms merely negative because he never envisaged any deeper prophetic meaning in this act. The Quaker whose Christian testimony against war rests either on tradition or on non-Christian pacifist arguments is also unable to find in the simple act of objection a meaningful and morally satisfying means of expression. Here is where alternate service enters the picture.

Now right at this point the question ought to be raised: *Is obedience to the authoritative living word of the living Christ ever devoid of positive moral, social and historical significance and is it ever "merely negative"?* This is the key question and everything depends on how it is answered.

There are still a few who are able to answer that the refusal to bear arms in obedience to Christ's "voice and command" is not "merely negative" and who believe that this course of action is most pregnant with positive meaning. Such Christians are more than likely to land in jail along side of the absolutist pacifist. But such witnesses for Christ are not absolutists in the sense that that term has come to have acceptance in pacifist terminology. *They are beyond absolutism and beyond alternativism. They are beyond pacifism and beyond pacifist philosophies of life.* They bear testimony of Him who is the ruler of the world. When this kind of a witness appears among us we no longer know how to recognize it for the genius of prophetic witness no longer informs our judgment. We mistakenly call such people absolutists. It is a term ready at hand. It is not a Quaker term. It is not a Christian term. It is borrowed from the pacifist movement and its use to describe the true prophetic witness for Christ is misleading and inaccurate.

I believe that the object of the Quaker peace testimony is to bear witness to the authority of Christ over the conscience and over all of life. *The burden of this testimony is not primarily about peace or pacifism or a pacifist way of life, but it is primarily about Jesus Christ and how He saves men.*

Consider these words of George Fox written in 1657 to Quakers imprisoned for "the testimony of Jesus and the Word of God." "Ye that are prisoners of the Lord Jesus Christ in outward bonds, who witness Him by Whom the world was made, Who is the King of Saints, and who are come under His dominion and government . . . Though He suffers you to be imprisoned, yet in His power your bodies are kept and your spirits also. *Ye standing witnesses for your Master, for your King, for your Prophet, for your covenant of light, for your wisdom of God (Him by Whom all things were made) for the word and power by which all things were made and upheld, against the powers of darkness, who are out of the light, out of the truth,* who cannot bind, stop nor limit the unlimited power, which is over it and comprehends it." (Italics mine). In this same letter (Epistle 138) he tells the prisoners "ye are the Lord's and not your own" and warns them not to fall into the way of those who "do their own works and not the works of God."

IV

If the word "testimony" has any meaning at all as we use it in referring to "our peace testimony" it ought to refer to our witness for our Master, our King, our "Prophet who speaks from heaven." When we refuse to bear arms it is primarily a testimony to the authority that Christ has over us.

I believe that this kind of simple obedience is the only effectual means of banishing war from the world.

There are some who believe that the ultimate goal toward which we Quakers are striving is the ideal of a warless world and that we ought to support and encourage all "practical" schemes that seek to bring this about. Such "practical" schemes always take the form of an international world order which of necessity will be established and maintained by non-pacifist means. It is very easy to fall into the habit of identifying such schemes with the cause of peace on earth. Once this identification has been made we have to go the whole way and admit that the *real* work for peace is taking place in the field of international politics and the Christian who refuses to bear arms is making a minor moral contribution that "must of necessity be qualitative, complimentary (and) auxiliary . . ."*

I want to voice a solumn warning against all this kind of thinking. Who knows if the international world order of the future will reduce the number of those engaged in armed conflict? Our task is to bear witness to Him Whose power comprehends all earthly power and *Whose wisdom comprehends all earthly wisdom. How easy* it is to see the "practical" side—that "step in the right direction" which, nevertheless, violates the deeper moral truth that Christ has revealed in our consciences. The temptation is always with us to strike out directly at the evil about us with whatever weapons come to hand, but the evil in the world will not be overcome by our practical idealism, but by our faith. We must finally decide whether we will walk by faith or by sight.

Let us seek to do the work of God and be watchful lest we work in our own will and time and "see not the time which is in the Father's hand."

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*The Peacemaker's Dilemma—Bertram Pickard, P. 37.

Oldest Yearly Meeting in Session

By Alice Howland Macomber

ACROSS the lush, green beauty of grass and tall old trees of Phillips Academy campus, welcoming more New England Friends than ever to the 288th session of New England Yearly Meeting, lay the shadow of the recent passing of their great leader, member, and friend—Rufus M. Jones. But his warm greeting still pervaded the gathering he loved and served so well as his daughter, Mary Hoxie Jones, read an address on the evening he was to have delivered it—"A Call to a New Installment of Heroic Spirit," written during the last of his severe illness, a page a day, and showing not the slightest diminution of his keen thinking and clarity of expression.

His message carried forward the need for Quaker outreach, sounded in the first session and climaxed in the closing one, as he urged Quakers to be valiant for the truth. He spoke of the spirit of the early Christians who refused oaths, refused war, showed heroism in the times in which they lived when fifteen thousand suffered imprisonment. He spoke of his own vision and consequent dedication to God, and hoped our youth, turning away from cities, would build up rural areas. Seven thousand in work camps have been given a vision of what trained youth could do—the way in which to help build a new kind of world, heroically good. Tributes to his memory, quietly phrased with deep feeling, were given by Henry Cadbury, Alexander Purdy and others.

Peace Concerns

With the draft bill now become law, the question again faces Quaker youth from nineteen to twenty-five whether to refuse to register and disobey the law if conscience so dictates. A minute at this point stated that the Monthly Meetings would counsel youth in the effort to decide, and support them in the stand they conscientiously took. The penalty of civil disobedience is five years or $10,000, or both. Three hundred Protestant ministers will advise their youth to refuse to register. Refusals were heard from members present. Negroes were reported to plan refusal because Negro troops were to be segregated. The Yearly Meeting Peace Committee members in Washington will keep Monthly Meetings in touch with this situation.

It was reported that the reason for granting amnesty to only fifteen hundred of the fifteen thousand imprisoned violators of Selective Service is that eight thousand are Jehovah's Witnesses, many are mental cases, and many were violators of work camp regulations. A copy of a minute on amnesty was sent to the President and to each presidential candidate as follows: "The New England Yearly Meeting of Friends at its 288th session unanimously urges the president to grant full amnesty under the Selective Service Act. Full amnesty is essential to the preservation of full religious rights in our country."

John Swomley, Jr., executive secretary of National Council Against Conscription and editor of *Conscription News*, gave a revealing address on "Christians Face New Militarism." He said that the passing of the law is a symbol of the times in which we live when men desire quick change. There are two power centers—Russia and the United States. The former forces people to accept situations by armies, while the latter is using influence in the world instead of friendship. He said the only salvation is for a dedicated group to create a ferment against militarism—a world conscience to show what pacifism means, which would affect the conscience of America.

In Outreach

The session of New England Yearly Meeting devoted to the American Friends Service Committee is always of absorbing interest. Burns Chalmers spoke of exchange of students between countries. George Mollenhoff of Amsterdam spoke of the need to help Dutch overcome their frightening hatred of Germans. Ralston and Editha Thomas described their year of work in distributing clothing in Hungary where Danes and Swedes are feeding forty-five thousand children a day. George Cates spoke of the work in France, and Winslow Osborn of the Cambridge Center. Edna Haviland reported sending from the Cambridge Center to the Service Committee one and a half tons of used clothing, 654 knitted and 1,400 new garments. Harry Silcock of London spoke of our shortcomings leading to failure in preventing conditions he had found the world around. He spoke, however, of the remarkable evidence of faith in Quaker service when the Chinese government and communists permitted the establishment of a chain of hospitals across the embattled area.

It was reported that Ramallah Mission, where Willard and Christina and Alice Jones are courageously carrying on, is now under the protection of the Red Cross which has taken over the Boy's School. Ward Applegate, chairman of the Executive Committee of the Five Years Meeting, and a member of the Friends Mission Board, said that the African Mission is the flower of Friends' mission work, with its Yearly Meeting of twenty thousand members, four hundred schools, and one thousand cases of surgery performed by Dr. Bond.

The Committee on Indian Affairs reported adversely on a bill to transfer Alaskan Indians from Government Alaskan supervision, which would mean exploitation. The Wider Quaker Fellowship is creating new communities on which our growth depends. Ten Meetings have been added to New England Yearly Meeting; North Carolina has had remarkable growth, as well as Oregon from settlers from Kansas.

Our Ministry

Cecil Hinshaw, president of William Penn College, gave a stirring daily Bible half-hour, showing how persecution scattered the early Christians who went everywhere preaching the word, and that we have not shared enough.

D. Elton Trueblood, from Earlham College, in his address on "What the Quaker Ministry Might Be," drew an analogy between George Fox's two revelations when God spoke to him in 1647 with the vision of a great seeking people on Pendle Hill, and in 1652 when his vision came true with fifty thousand converted to Quakerism. Quakers in America have passed the first and second phase, with ninety thousand Quakers in America and three thousand in the Wider Quaker Fellowship, a nucleus in the population if small groups would emulate the early Christian spirit. The Protestant church is good but insipid; the Catholic is vigorous but not appealing, with its intolerant dictation. Many are trying to find the way but seekers want directness, simplicity and knowledge that God can speak to every man. Millions would turn to what the Quaker movement claims to be if reality can be opened to them.

A total of one hundred and forty-two church bodies in forty-two countries will be represented at the first assembly of the World Council of Churches, to be held in Amsterdam, Holland, from August 22 to September 5, according to World Council headquarters. Churches in Japan, Siam, and Formosa are among the latest to accept membership in the World Council.

TO FRIENDS IN AMERICA

By Harry T. Silcock

I want to express heartfelt thanks for the way you have so kindly shared in this recent visit to China and Japan, both by your sympathetic interest, and by generously subscribing the necessary funds when the 'austerity' regulations of my own government prevented our withdrawing from London the money which had been allocated for the journey.

I am grateful for the opportunities I have had of telling some of you, face to face, about my experiences; but though I have spoken at a meeting a day for the few weeks available before my return trip across America, there are still very many of you whom I have not been able to see and I am, therefore, writing this letter to thank you and to report a few of my outstanding experiences.

Epistles and Minutes. I carried letters to Friends in China and Japan from the Friends World Committee for Consultation and from the London Meeting for Sufferings. On my outward journey across America last Fall, I was given further minutes or letters from Philadelphia General Meeting, The American Young Friends Fellowship, a concerned group that met in the home of Thomas and Esther Jones in Richmond, Indiana, and the AFSC Committee on the Orient that met in Pasadena. I have brought back nine endorsements or letters in reply, and had the privilege of carrying three letters to Japanese Friends from groups or Meetings in China. The warmth and freshness of these letters is remarkable; they reveal and help to deepen the family spirit and "serve as a lovely reminder that the forces for good are still alive in the world."

Japan's Urgent Need. An able and prominent Japanese, whom I had known years ago in London, discussed with me Japan's present situation. After referring to some recent changes introduced by SCAP—changes which he felt were good and helpful—he reminded me that any real and fundamental change must take place in the hearts and spirits of the Japanese people, and added: "Democracy doesn't come from political arrangements; democracy springs from Christianity, and our most urgent need in Japan is for more Christian teaching."

In the light of this I was stirred to find Friends in Japan concerned—to quote from a letter from a few of the 'older Young Friends'—"to have deeper Christian experience through silent waiting and also by some organized studies of Quakerism," and also for "work-camps to serve the needy as well as to give the Young Friends and non-Friends here an opportunity of working together for the benefit of others."

Quaker Literature. It is encouraging to find how alert are Friends in the Far East to the urgent need for Quaker literature. Beyond the usual needs of survey, publication, and circulation, one immediate task is to agree on satisfactory translations of some of the fundamental terms such as "inner light" and "religious concern." I am very glad to find that American Friends are eager to cooperate with Far Eastern Friends in this matter of literature.

Mediation in China. All men of good will have been concerned over the civil war in China. Early this year the Shanghai Meeting and Centre arranged a "meditation-retreat" to seek for guidance. The message from Philadelphia General Meeting arrived just before this gathering and its words met our need and seemed to have been written directly to us: "We pray that you, with us, may go back to our Meetings for Worship and to our times of private prayer with hearts open and with confident faith that miracles can happen now! May we go forward in our ministry of reconciliation as ambassadors of Christ!" Out of this gathering, which was held during two successive week-ends, came a message to Friends everywhere, expressing their sense of concern and asking for help in following it out. A group of Friends Service Unit workers in Honan gave several evenings to consideration of a report of the retreat and of its message and worked out a plan for a string of medical centres right across the battle line. Just in the last day or so word has come through that both the Chinese Government and the communists have given approval and cordial guarantees for free passage of personnel and supplies. This will provide an opportunity for liberating the power of good will and unselfish service, the spirit that overcomes hatred and war. It will make great demands on Friends —spiritual, financial, and for concerned personnel—but I am confident that as the needs are made known they will be met, for this is one of the opportunities for which Friends everywhere have been hoping and praying.

The World-Wide Fellowship. I am grateful that at one of my meetings yesterday a Friend remarked that the moral for us all was that we should support the Friends World Committee for Consultation which was created nearly ten years ago to give expression to Friends' concern for deepening world-fellowship. We were reminded that regular financial support from all Yearly Meetings and from individual Friends was needed if the work of intervisitation and literature was to go forward. I come back from this journey with a deepened conviction that William Temple, the late Archbishop of Canterbury, was right in speaking of the Christian world-fellowship as "the great new fact of our era" and in reminding us that "it is of urgent importance that we become aware of it; that we further it in every way open to us; and that, through it, we take our part in providing for the Spirit of Christ the agency by which He may transform the world."

TRIBUTE FROM WORLD CHRISTIAN

New York 11, N. Y.,
150 Fifth Ave.,
July 5, 1948

Mr. Errol T. Elliott,
The American Friend,
Richmond, Indiana

My dear Friend:

I am sorry I was not able to comply with your request to write something on Rufus Jones for your number of July 8th. I arrived back on July 3rd and hence the time was too short.

It would have been a pleasure and an honor to have written about a man like Rufus Jones, one of God's noblemen. It is a joy to think of him and a greater joy to have been blessed by him. His memory will be undying. We are grateful to the Quakers for having given us such a great soul.

Sincerely your brother,

E. Stanley Jones

CONTRIBUTORS

Lewis Benson—152 School House Lane, Philadelphia 44, Pa.

Landrum Bolling—Address by September 1, Earlham College, Richmond, Indiana.

Alice Howland Macomber—Member New England Yearly Meeting, Central Village, Massachusetts.

Harry T. Silcock — Friends House, Euston Road, London N. W. 1, England.

J. Edgar Williams—Retired Friends' minister, Room 222, Hotel Madison Lenox, Detroit 26, Michigan.

"Outstanding progress" in exploring the possibilities of union between the Northern Baptist Convention and the Disciples of Christ is reported. The proposed merger, which would heal a century-old break between the two groups, would unite more than 14,000 churches and 3,000,000 church members in the United States.

..Correspondence..

FROM OUR READERS

GREETINGS FROM THE ATLANTIC

To the Editor of
THE AMERICAN FRIEND:

We are a few hours out from Montreal. The day is perfect and our spirits are high at the prospect of our homecoming. We take with us many happy memories of new friendships, other homes and Quaker ways in America and Canada.

As we leave your shores our thoughts go out to all our Friends in thankfulness for your unfailing kindness, the privilege of sharing so much of your home and family life and the joys of meeting with you in worship. You have talked to us of your hopes, your aims, and your difficulties; and in talking of our travels to our Friends at home, we hope that we shall see more clearly how Friends in the United States of America and Canada and the British Isles may be drawn into closer unity as we all seek to be guided by the light of Christ.

With loving greetings your friends sincerely,

STEPHEN J. THORNE
ALICE B. THORNE
PATRICIA THORNE
MICHAEL B. THORNE

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VERY PERTINENT QUESTION

Editor, THE AMERICAN FRIEND:

What is the Society of Friends going to do about the ministers who are too old to take advantage of the recently instituted pension plan? That is a question which concerns many who have spent forty or fifty years in the ministry. Many of these Christian workers began on very meager support and many of them never have received sufficient support to accumulate any reserve.

Why is it that the Society of Friends cannot or will not see that those who are worthy and have no financial reserve or income are not supported when their day of service is over?

It need be no surprise when our young men go to another church. Other churches take care of their ministers. These churches not only pay a higher salary but they also see that their workers are given an adequate support in their old age.

Members of the Society of Friends, who have been able to accumulate enough in stocks, bonds or property and do not need to fear insecurity as they grow old, cannot appreciate the position of the ministers who have nothing, or very little. This may be a problem which the Five Years Meeting should solve, or perhaps it is a problem for each Yearly Meeting.

It is a serious situation which confronts many ministers who will have soon to retire because of age or infirmity. How will they live? Will it be the County Infirmary, or an old age pension, for those who have given so many years of their time, strength, and money for others?

CLYDE O. WATSON

Before the recent adoption of the pension plan of the Five Years Meeting there were only "crumbs" from a small fund for those grown old in service. There is only meager provision now in the Five Years Meeting or the Yearly Meetings for those too old to enter the new pension plan. Should we not bestir ourselves as Yearly Meetings?

All those ministers whose age will permit entering this plan should be in it. Is your Meeting caring for this? Write the Pension Committee, Five Years Meeting of Friends, Richmond, Indiana. (THE EDITOR)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Friends Ambulance Unit, by A. Tegla Davies. George Allen and Unwin, Ltd., London, $3.00. Here is a book that well nigh becomes a "Saga of Service." It is filled with the broad scope of the English Quaker ambulance work, which was not officially a creation of London Yearly Meeting. It is beautifully written in flowing, sparkling style. It is good piecemeal reading for those who have snatches of time, but who, in all probability, will read it to the end. Make it one of the resource books for your library.

The Ten Formative Years of the World Council of Churches is the title of a booklet of eighty pages by W. A. Viser 't Hooft, its Executive Secretary. This may be ordered at fifty cents from the World Council headquarters, 17 Route de Malagnon, Geneva, Switzerland.

Ethnic Family Patterns: The Mexican Family in the United States by Robert C. Jones, and *Negroes in the Western Hemisphere* by the same author, may be had free by writing him, Pan American Union, Washington, D.C.

Constitutions of Nations, by Amos J. Peaslee. Rumford Press, Concord, New Hampshire. Three volumes $22.50, single volume, $7.50. This comprehensive work by a scholar of high rank in this field, needs only to be announced to those who are students in the field and who thereby know the prominence of the author in international studies. These volumes will be completed next winter. Advance orders may be entered now.

The Bible Speaks to You, by Francis Carr Stifler. The Greystone Press, $2.00. This is not a Bible study but a smoothly written and reflective interpretation of the meaning of the Bible in terms of human needs. Its author is Public Relations Secretary of the American Bible Society. It will suggest helpful sermon and devotional talks to ministers and class leaders who want a fresh approach to Bible teaching.

The Quaker Message by Sidney Lucas, Pendle Hill Publications, fifty cents. Here is a "must" pamphlet for every Friends' home, recently issued by Pendle Hill, Wallingford, Pa. The author with great skill has digested the "meat" of official Quaker documents and has arranged them topically for easy reference. The quotation references are skilfully hidden in the index, so that the ideas seem as fresh as they are for our lives. I recommend its reading for every Friend.

J. PASSMORE ELKINTON

LIGHT WEIGHT CLOTHING NEEDED

Miss Adda Dilts, area director of the Southwest Virginia Area of the Save the Children Federation, and a member of the Ann Arbor Friends Meeting, reports a very real need for light-weight clothing which would not be suitable for overseas. She has supervision over some twenty little clothing centers where the sale of used clothing, at a very low cost, means a great deal to tenant farmers and other low income groups. Profits from such sale of clothing is used for child welfare work in rural mountain areas. While the area workroom has thousands of pounds of winter clothing on hand, there are practically no summer garments, just as mothers are trying to find clothes in which to send their children to school, which begins in August in some of this territory. Should any Meeting or individual wish to send garments which do not fit into Service Committee needs to the Save the Children Federation area headquarters at Abingdon, Virginia, they will be very helpful. Clothing may be for adults as well as for children. Adda Dilts will be glad to send heavy mailing bags to any who wish to drop a card to her, as this simplifies the problem of sending clothing.

BOARD OF EDUCATION WORKSHOPS

The Board of Education of the Five Years Meeting plans to hold a group of workshops at Earlham College, August 7-10. The purpose of these workshops is to consider methods by which leadership in five important fields in Friends' work can be developed. The chief objective will be to provide practical suggestions for the use of the administrative Staffs of our schools and colleges who ardently desire to serve the Meetings to which they belong. These institutions will be glad to make adjustments in their study courses and to make other provisions which will lead directly into the preparation of the needed leadership.

The five fields in which work will be done are (1) pastoral work, (2) Friends Centers, (3) teaching, (4) mission field, and (5) local Meeting leadership. The persons who have accepted the chairmanship in each workshop are in order, Russell E. Rees; Allen J. White and Elizabeth Marsh-Jensen, co-chairmen; William J. Reagan; Murray C. Johnson; and Charles F. Thomas. Our goal is twenty persons for each group. Two work periods will be conducted each day. There will be a daily preliminary assembly period and the day will be closed by an inspirational address on some phase of Quaker leadership.

The aims of the workshops will be: (1) To make a survey of the present and long-time needs of leadership for the fields studied. (2) To endeavor to find ways and means of discovering potential, promising leadership. (3) To implement methods of encouraging and enlisting this leadership. (4) To suggest changes and additions for our educational programs so that our schools may give greater encouragement and inspiration to the future leaders of the Society of Friends.

Friends are being asked to attend these workshops because they are willing to work, and as a real service in the initiation of a closer tie between schools and Friends Meetings, but it is also to be hoped that each member of any workshop will have a meaningful and inspirational experience in group fellowship, a fellowship that will make him a much more valuable member of the Society of Friends.

The expense for room and meals for the four days at Earlham will be nine dollars. Dinner at noon, August 7, will be the first meal; the first session at three o'clock; and last meal will be dinner at noon on the 10th. The Board has some funds with which to give assistance to those who are interested in attending but who cannot pay all of their expenses or whose local Meeting does not feel that it can help in meeting the cost.

The Committee of the Board in charge of this project is President Clyde E. Milner, William J. Reagan, and Homer J. Coppock. Persons interested may contact any member of this committee. William J. Reagan has set up an office at Quaker Hill where he can be found during the time preceding the dates announced. He should be addressed at Quaker Hill, Richmond, Indiana.

POLL NAMES FIVE BEST FAMILY PROGRAMS

"One Man's Family," "The Greatest Story Ever Told," "Pepper Young's Family," "Fibber McGee and Molly," and "The Aldrich Family" have been cited as best for family listening as a result of a poll conducted by Pearl Rosser, director of Radio Education for the International Council of Religious Education. The poll was made in connection with the interfaith observance of family week.

SNOWBALLING AT WILMINGTON?

The student-built dormitory at Wilmington College is rapidly becoming a project of the entire community. Two months ago six hundred students pledged to donate more than thirty-five thousand hours of labor to build a new seventy-five man dormitory themselves. Proving that others like to help those who help themselves, many townspeople are "pitching in" to assist in the construction.

The local Rotary Club, Lions Club and the Junior Chamber of Commerce have all pledged to work on the building, and most of their members have already put in some time and plan to do more work. On one occasion, however, the building got its first boost from an industry, when a delegation of workers from the Midway Tool Co., near Wilmington, reported for work.

A Wilmington policeman who plans to build his own home has put in nearly 50 hours of labor on the project in an effort to learn something about construction work before beginning his own. An electrical contractor has promised to supervise all the electrical installations, and a building contractor says that he will bring his crew out to put on the roof when the time comes.

Meantime the student workers have laid nearly seven thousand blocks, completed the foundation, and are ready to make more rapid progress on the building.

MARIAN ANDERSON

As Queen of Song
She stands upon a peak alone;
No other yet can reach her realm
In strength and purity of tone.

Upward she climbed—
Star-born ideals drew her higher;
Urged on by dominating will,
Endowed with rapture to inspire.

Millions she blesses:
Their golden crown she nobly wears;
Garlands of love, like roses, manifest
Acclaim none other shares.

J. EDGAR WILLIAMS

GOLDEN GALE

The hour is clean and clover-filled.
River winds the country there,
Pastoral of love unstilled,
Laving down the sands of care.
Larks rehearse the primal scale,
Letting dawn in embers fall,
Till now the light so lately pale
Flutters earth's old wailing-wall.
There is no dark in nature's room,
Only times of sun and star.
Across the river meadows bloom,
With all the quaking East ajar!
And he who knows the thoroughfare
Will never lag in sorrow's veil,
For life is in the nearness there,
A breath, a golden gale!

GORDON W. NORRIS

GRAY MEETING ON GREEN HILLS

In Annual Homecoming

It was probably near 1830 that the first Quaker immigrants arrived in the area now served by Gray Meeting of Western Yearly Meeting in Indiana. A deed for the land on which the present meetinghouse stands was given by Joseph A. Randall in 1837. He and Nathan H. Mendenhall were the first trustees. The sixth generation of these two families now reside in this "Canaan" of their forefathers, a happy exception to the rule of shifting rural church populations toward the cities.

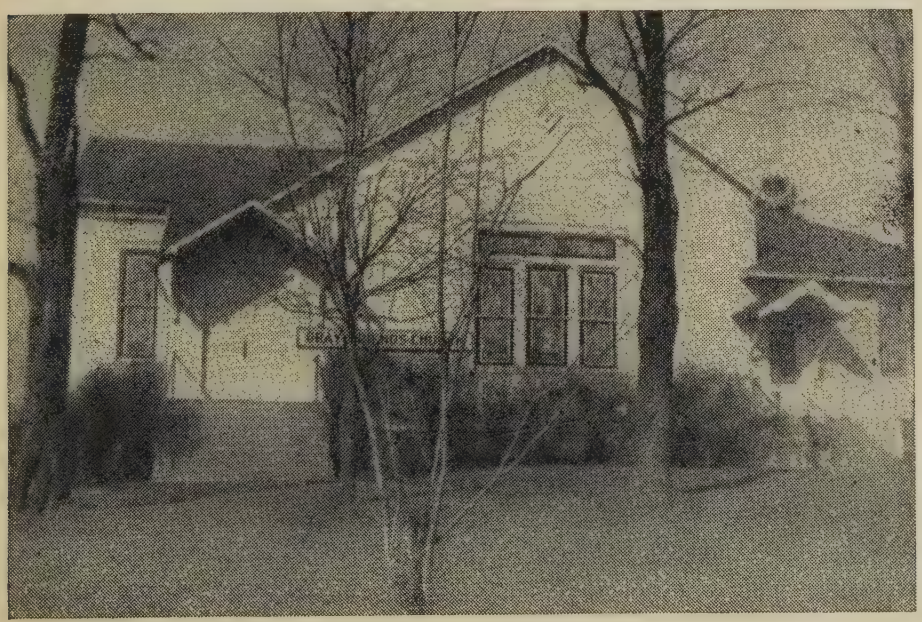
First as an "Indulged" Meeting and later as a "Preparative" Meeting, it finally became East Branch (later Gray) Monthly Meeting in 1874, as a part of Richland (later Carmel) Quarterly Meeting. Prominent in these early days were the following Friends: Robert Lancaster, Hinchman Haines, Jared Patten, Levi Haines, Elihu Randall, Levi Kinzer, Joseph Myers, Nathan Davis, Milton Hanson, Amos Davis, Barclay Lancaster, Bryson Hiatt, Enos Randall, Noah Stafford, Harvey Ballard, Allen Hanson, Daniel Davis and Lindley Pitts.

New buildings replaced older ones until the present bungalow style building now sits, a light on the highest hill in the community.

On their annual homecoming day, held June 13, a rare day indeed, with perfect temperature and abundant sunshine—Friends gathered for their meeting for worship at which Errol T. Elliott spoke, then for a sumptuous dinner on the church lawn, and for an hour of music and reminiscences in the afternoon. The hills lay in green folds covered with squares of fresh earth and new corn. Among them all the white little church in the open country crowned the countryside.

DONALD STANLEY
Present Minister

Donald Stanley, present minister to the Meeting, has been preceded by Elias Wilson and other Friends of the early day, then in order: David Hadley, Nathan Knight, Nathan H. Clark, Henry Hodgin, Thomas Brown, Flora Holaday, Hannah Puckett, E. J. Carter, Albert J. Brown, William J. Cleaver, and Lyman Cosand. Paul Randall is the present clerk of the Meeting.



The Gray Meetinghouse

IN MEMORIAM

Elizabeth J. S. Binford was born in Richmond, Indiana, March 28, 1876, a birthright member of the Society of Friends. She attended a public school and from there entered the preparatory school at Earlham, from which she graduated in 1896, receiving the degree of Bachelor of Music. She became accompanist for the Earlham College Glee Club, and in the last year of her course became affiliated with the Student Volunteer Movement.

During the winter of 1896-97 she taught in Southland College, a school for colored children, which was under the care of Indiana Yearly Meeting. While there, she broke previous precedents by not only going into the homes of the colored people for prayer, but also in eating in their homes. This won the affection of students and parents.

In the fall of 1897, she remained in her home at Richmond to assist in caring for her grandmother Miller who died in December of that year. At that time she taught music and, in the autumn of 1898, was engaged as music and art teacher in the public schools of Carthage.

On June 14, 1899, she was married to Gurney Binford, who had already spent five years in Japan in Friends' missionary work. At Canada Yearly Meeting she was accepted by the Women's Missionary Society of Canada Yearly Meeting to accompany her husband and join in the work in Japan. After a few years she reacted to the statement that there are no more thrills in missionary work, by writing a much quoted article in which she listed fifty-seven varieties of missionary work in Japan. Among outstanding services were cooking classes where she taught western cooking, which resulted in the publishing in Japanese of a cook book.

In 1905, she returned to America with her husband, via the Indian Ocean, Egypt, Palestine, Italy, France and England; and in 1912, they returned to America by way of Siberia, Russia, Germany, Holland and England. After retiring in 1936, one year was spent in visiting various Friends Yearly Meetings before settling in Los Angeles in 1938 where, with her husband, she was closely connected with the interests of Japanese churches of the various denominations in the Southern California Federation of Japanese Churches, as well as with the First Friends Church of Los Angeles.

In her last illness she often spoke of wishing to go home, and the Lord and Master of us all took her to the Eternal Home on the first day of July, 1948; a life rich and full in service wherever and whenever the Spirit led her to an open door.

QUAKERDOM · AT · LARGE

Wilfred Jackson and Margaret Renner, '42, Friends University, have arrived from China to spend several months in Wichita. They were with the American Friends Ambulance Unit in China.

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Iowa Yearly Meeting moves forward in creating a Yearly Meeting Young Friends Conference camp ground near Eldora, Iowa. It is being sponsored by the Men's Extension Movement of the Yearly Meeting.

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Westtown is planning to rebuild its kitchen this summer. This is part of the improvement program in connection with the 150th anniversary celebration which will occur next year.

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Thomas and Esther Jones are in Jamaica where they participated in the Golden Jubilee of Happy Grove School, July 10-12. They will also participate in the Young Friends Conferences in Jamaica and Cuba.

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James R. Furbay, manager of publications in the Friends Central Offices, was the baccalaureate speaker at Nebraska Central College on May 30. He met with Friends during and after the Yearly Meeting sessions in Five Years Meeting interests.

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Dorothy Jensen, Meadville, Pa., A. B., Friends University, '41, A.M., Mount Holyoke College, '43, received her Ph.D. from State University of Iowa, June 4, and has a professorship in the University of Illinois, at Urbana, for 1948-49.

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Harry T. Silcock, English Friend who has been visiting China and Japan, made a recent stop in Richmond and reported to a circle of Friends. His visits were sponsored by the Friends World Committee for Consultation.

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Samuel L. Haworth celebrated his eightieth birthday March 3. He teaches a large men's Sunday school class each Sunday and contributes richly to the Guilford, North Carolina, community in many other ways.

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The American Friends Service Committee has issued an emergency call for 25,000 pairs of trousers for German prisoners of war now in Poland. They will be distributed to the prisoners by the International Red Cross in cooperation with Quaker relief workers.

William Bacon Evans of Philadelphia Yearly Meeting has been very favorably received in visitation of Meetings of the Five Years Meeting in the Midwest. His visits have included Iowa and Nebraska Yearly Meetings.

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Herschel Coffin, for twenty-five years chairman of the Whittier College Department of Psychology and Philosophy, was honored by the college recently when a plaque commemorating his quarter-of-a-century of service was presented by a grateful institution.

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The building of a new church plant and ministers' home is contemplated by Pasadena, California, Friends. H. Elmer Brown has left Clinton Corners, New York, for the Pasadena pastorate, stopping to speak at Carmel, Indiana, on July 4.

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A man who has devoted forty years of his life to Wilmington College received the highest honor his alma mater can bestow when the honorary degree of doctor of science was conferred upon Dr O. F. Boyd, professor of chemistry at the college.

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Truman D. Whitaker, student at the Hartford Theological Seminary and pastor of the Poughkeepsie Meeting, was awarded the William Thompson Prize for high proficiency in the study of Hebrew and the Old Testament at the Seminary Commencement Exercises on May 19.

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Whittier College awarded degrees to more than two hundred students on their Commencement day. An honorary degree, Doctor of Letters, was awarded Rufus M. Jones in absentia. (The death of Rufus Jones has since occurred.) To Howard L. Hockett was awarded the degree, Doctor of Business Administration.

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As the twelve fruitful years of ministry by O. Herschel Folger are ending at Whittier, California, he has been honored in giving the baccalaureate address for Whittier College and the old students and alumni address during the Yearly Meeting sessions. He will assume the pastorate in Greensboro, North Carolina, in September.

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Willis H. Satterthwaite of Philadelphia, clerk of Abington Monthly Meeting of Friends, was appointed chairman of the Executive Committee of the Friends Committee on National Legislation at its meeting, June 8. He has been an active member of the Executive Committee for nearly two years and has taken a real interest in the work of the Committee.

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Samuel R. Levering, chairman of the Peace Board of the Five Years Meeting, appeared before the Resolutions Committee of the Republican National Convention. He advocated Republican support for the United Nations and Federal World Government; disarmament under enforceable law; opposition to conscription; federal aid to education under proper safeguards and the defense of basic civil rights.

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Landrum and Frances Morgan Bolling, with their children, will move to Richmond, Indiana, next September where Landrum Bolling will teach in the Political Science Department at Earlham College. He relieves Arthur Funston who will spend a year in graduate study. Landrum Bolling has been for three years in Berlin as Chief of Bureau for Overseas News Agency in Germany. An article by him starts in this issue of THE AMERICAN FRIEND.

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In the June 21 issue of *Time*, Howard and Anna Brinton are centered in a story of Pendle Hill. "Howard Brinton is a friendly little man with a fuzz of silvery hair and a serene face in which a profound wisdom of spirit does not imply a complete innocence of the world," wrote the discerning reviewer. Perhaps Howard Brinton would also prefer a discerning interpretation of that word "innocence." Frankly, ye editor had not suspected a lurking worldliness in the merry twinkle of those friendly eyes.

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The name of Iwao Ayusawa is familiar to some readers. A Haverford graduate of 1917, a Ph.D. from Columbia, Japan's representative on the Labor Bureau at Geneva for sixteen years, he knows the West well. His present position is that of Executive Secretary of the Central Labor Relations Board of Japan. He is the first government official who has been allowed to leave the country since the end of the war. He paid a visit recently to several Quaker centers, including a talk to the staff at the Friends Central Offices.

Dr. Frederick R. Crownfield, recently of Pendle Hill, has joined the faculty of Guilford College as Professor of Biblical Literature and Religion, beginning with classes this summer. Dr. Crownfield, who was a member of the faculty of the New Church Theological Seminary, Cambridge, Massachusetts, for about twenty years, took his B.S. at City College, New York, and was granted the S.T.M. and Ph.D. degrees by the Harvard Divinity School, where he studied under Henry Cadbury.

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The important 1948 activity for all Girl Scouts is to send complete wardrobes of summer or winter clothing to boys and girls in the needy countries of Europe and Asia. This project, "Clothes for Friendship," finds the million Girl Scouts in the United States pledging to make warm friends by sending more than a million garments overseas. The American Friends Service Committee is helping the Girl Scouts with this project by distributing the kits.

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Caleb Smith, associate professor in the Department of Economics at Swarthmore College, has been named administrative assistant to President Samuel D. Marble and head of the Department of Economics and Business Administration in Wilmington College. He is a well-known Friend in New England Yearly Meeting. Miss Alma Kelsey, daughter of Hadley and Estella Kelsey of Wilmington, will become an instructor in the Music Department.

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Hagen scholarships of $200 were awarded recently by Penn college to each of six students for the 1948-49 school year. The awards were given on the basis of merit, character, and need, from money left for such scholarships from the settlement of the estate of Harry M. and Lottie R. Hagen. An Albia freshman, Virginia Lee, received one of the scholarships, as did Anna Headley, freshman of Green Hills, Ohio. Four new students receiving the remaining awards that were given are Vonceil Todd, Florida; Ellen Hoge, Springville, Iowa; Frances Smith, Ohio; and Ann Sullivan, Keokuk, Iowa.

* * * *

The London office of the Friends World Committee for Consultation has been moved from 32 Tavistock Square to Room 45, Friends House, Euston Road, London, N. W. 1. Leslie D. Shaffer has been granted a leave of absence from his responsibilities as secretary of the World Committee and has returned to the United States, where he has resumed the joint secretaryship of the American Section, F. W. C. C. and the Fellowship Council in Philadelphia. Frederick J. Tritton has been asked to serve temporarily as secretary of the F W. C. C. and will combine this with his service as assistant general secretary of Friends Service Council.

NEWS OF OUR MEETINGS

New units of "Western Men" (Western Yearly Meeting) have been formed in Bloomingdale, Sheridan, Carmel, and Indianapolis. This is the growing edge of the men's movement in Western Yearly Meeting. These men are really alive!

* * * *

Pleasant Grove Meeting in Western Yearly Meeting recently set up a local unit of "Western Men," Yearly Meeting organization. Alvin Coate and Evan Kendall represented the Yearly Meeting in helping this new unit to get under way. Orval Fisher is minister of the Meeting.

* * * *

At the close of the meeting for worship on June 6, the entire congregation of the Chicago Friends on Longwood Drive went to 108 Artesian Avenue where ground was broken for the erection of the new meetinghouse. Russell Rees, the pastor, James C. Matchett, and Claude Wood wielded the shovel. Russell Rees spoke a few words on "We Must Build the Temple," and the service was closed with prayer. This is the beginning of the fulfilment of the hopes, prayers and labor of the members. Merton Scott, peace secretary of the Five Years Meeting, was with Chicago Friends a few weeks ago, giving a convincing talk on this vital subject.

* * * *

Shrewsbury Meeting in New Jersey is having the following program through the summer: on July 11, extension meeting, "The Quaker Message"—Canby Jones of the American Friends Service Committee spoke; July 25, extension meeting—speaker to be announced; August 15, extension meeting—visiting minister, Joseph T. Lippincott of Moorestown Meeting; August 29, extension meeting—"Friends' Responsibilities in Education," Gilbert F. White, president of Haverford College; September 12, peace meeting—speaker, James E. Bristol, field secretary of the college program of the American Friends Service Committee. All meetings to be held at three o'clock.

* * * *

After selling their former building, Seattle Friends held meetings in homes, but now a new meetinghouse is under construction. This is planned to be dedicated in time to interest children in First Day School which will be conducted after progressive methods, including a complete audio-visual department. The meeting for worship is conducted after the traditional manner of Friends. A member of the instructing staff of the University of Washington, who is also a clergyman, is directing the educational program, planning, and pastoring. Recent visiting Friends have been Harry Silcock of the Friends World Committee and Par Danforth of the AFSC regional office.

* * * *

Bangor Quarterly Meeting was held on May 22 at Bangor, Iowa. Fay Hinshaw used the theme, "The Good Shepherd," for devotions at the meeting of Ministry and Oversight. Reports from the four churches were encouraging. Lewis Savage, pastor of LeGrand Meeting, led the praise service, using the theme, "Follow Me." Charles O. Whitely, pastor of Grinnell Meeting, gave a stirring message at the eleven o'clock hour, saying that if Christ were lost from our lives, we had better go back to the place where we left Him. Following the noon hour of fellowship, the members of the Men's Extension Movement met, as did also the Woman's Missionary Union with Lois Cox giving a report of the General Missionary Conference. Jerome Smith of the colored Methodist church in Marshalltown spoke at the young people's rally on Sunday afternoon, urging them to give their lives in service.

* * * *

Clarence Hinshaw, a member of the Five Years Meeting Mission Board, recently addressed the Earlham, Iowa, Meeting, giving information concerning the work on the mission fields and activities of the Board. Special observance was made of Mothers' Day, with Eugene Conrad giving a chalk talk in the Bible School exercises, drawing a picture of the open Bible, while a duet was sung, "My Mother's Bible." Various members requested the singing of their mother's favorite hymns during the following worship service. Father's Day was also observed with the children's department joining the adults for the closing exercises. "Faith of our Fathers" was sung and the superintendent read two poems, "Daddies" and "God Give us Men." The closing prayer was offered by the oldest father present, George E. Standing. On June 6, Mildred Maxwell, secretary of the Woman's Missionary Union, brought echoes of the Poughkeepsie Conference. The Bible School joined with the other churches of the town in a Daily Vacation Bible School. A member of our Bible School, Robert Creighton, was selected as the outstanding social science student to represent the community at the youth conference on world affairs sponsored by the service Committee at Boone, Iowa.

HORIZON

A recent Buddhist Conference in Ceylon declared for nationwide prohibition in India.

* * * *

The Japanese have already contributed one million Yen (or more than $300,000) toward a Christian University in Japan, and have set 150,000,000 Yen as their goal.

* * * *

Most notable interracial event recently was the election of a Negro to the City Council of Richmond, Virginia, one-time capital of the Southern Confederacy. In a city-wide contest to choose a nine-man Council, O. W. Hill, Negro attorney, was one of the successful candidates. He polled 9,097 votes, of which some 3,000 are believed to have been cast by white people.

* * * *

Gloria Connolly of Milford, Connecticut, is truly "in her glory" this summer. Success has crowned her in many ways at Schauffler College. She is an outstanding athlete. She is a member of the "best" clubs and has been an honor student throughout her school days, but perhaps the greatest tribute to her as an individual came this summer when she was elected Queen of the May. Although twenty per cent of Schauffler's student body is Negro, never before has this singular honor come to a colored girl. Congratulations to the college! Hail to the Queen!

VERMILION ACADEMY REUNION

Bring dinner and enjoy eating with old friends on the campus on August 8 (12:00 D.S.T.). Program in the afternoon.

BIRTHS

JONES — To Marvin H. and Leona Hammer Jones, a daughter, Clela Louise, on January 18, at Maryville, Tennessee.

KOBOLDT — To Wayne and Martha Wilson Koboldt, at Earlham, Iowa, on May 14, a daughter, Nancy Eileen.

RINARD—To Glen and Mildred Rinard, ministers in Citrus Heights Meeting, Roseville, California, on July 2, a son, Dean Paul.

TAYLOR — To John S. and Lelia Marstaller Taylor, on May 25, a daughter, Kathleen, in West Paris, Maine.

MARRIAGES

BREHM-WILLIAMS — Lois Elaine Williams, daughter of Luther and Malo Mills Williams, of New Providence, Iowa, to Carl Theodore Brehm, Jr., of Des Moines, at the Memorial Chapel of the University Christian Church in Des Moines, May 30, with Rev. Charles Phillips officiating.

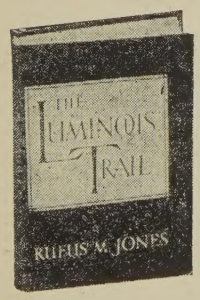
HANSARD-RAIFORD—Elizabeth Raiford, daughter of William Burnley and Pauline T. Raiford of Doswell, Virginia, to M. Brooks Hansard, son of Mr. and Mrs. Clive Hansard of Daytona Beach, Florida, on June 20, at "Pine Crest," the home of the bride, with Jesse A. Stanfield of the faculty of Wilmington College, Wilmington, Ohio, officiating.

DEATHS

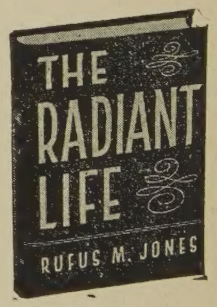
ALLEN—C. Frank Allen on June 6, at West Roxbury, Massachusetts, in his ninety-seventh year. Surviving are his wife, Carolina H. Allen, and two daughters, Mildred Allen and Margaret Allen. Services were held from the residence and burial was made in Forest Hills Cemetery, Boston, Massachusetts.

BEALS—Ruth J. Beals at her home in Earlham, Iowa, on June 3, aged eighty-six years. She was the daughter of William S. and Nancy Newby Parker. Her husband, Thomas J. Beals, and five children preceded her in death. One son, William S. Beals, of Earlham, survives. She was a birthright Friend and member of Earlham Meeting. Services were conducted by her pastor, Orin Hutchins, with burial at Bear Creek.

BRAY—Elizabeth Perry Bray, aged seventy-nine years, on June 14, in Indianapolis, following a long illness. She was a member of First Friends Church of Indianapolis, Indiana. Services were held in Noblesville where burial was



RUFUS JONES STILL SPEAKS
Through His Books



Have you made sure that you have the following books while they are still in print?

A Brief Biography

RUFUS JONES, by Jane P. Rushmore. Price 10 cents. This brief booklet was written to tell the story of Rufus in his early life, in school and college, as a teacher, a preacher, writer, organizer, traveler, and world citizen.

THE LUMINOUS TRAIL 2.50

The last of his writings, in which there is much that is not found in any of his earlier works. It tells of the path left by the great saints of the ages.

NEW EYES FOR INVISIBLES 2.50

A strong, buoyant and hopeful book that will help us in days of trial and depression of spirit.

THE RADIANT LIFE 2.50

This is regarded by many as one of his best books. It has an inspirational value in a high degree. It really gives the secret of his own radiant life.

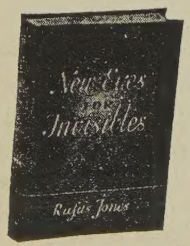
A PREFACE TO CHRISTIAN FAITH IN A NEW AGE 2.50

Religious thinking which seeks to come to grips with the new knowledge coming out of scientific developments. It is adventurous and constructive.

Books for Children and Youth

THE BOY JESUS AND HIS COMPANIONS $1.25

A very humorous and friendly collection of stories about Jesus and his friends, by one who knows how to tell stories well.



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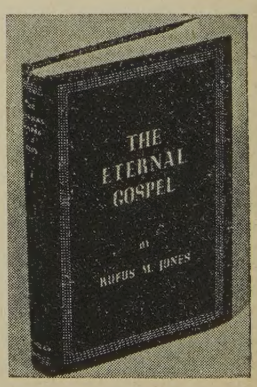

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made. Herbert Huffman, assisted by William Cleaver, former Noblesville pastor, was in charge of the services.

FARQUHAR—Silas Edgar Farquhar of Leonia, New Jersey, on March 31, in New York City, aged sixty years. He was the son of Daniel W. and Louella Knight Fauquher (earlier spelling). A graduate of Earlham College and other institutions, his early years were spent in teaching, but his life work was that of editor. He was a member of the Evanston, Illinois, Meeting. Surviving are his wife, Myrtle B. Farquhar; a daughter, Doris Ann; a son, Donald Edgar; a sister, Myrtle E., and a brother, Warren D., both of Evansville, Indiana. Burial was at Evansville, his childhood home.

MORRIS—Laura Haworth Morris at her home in Bloomingdale, Indiana, on June 20, aged eighty-four years. She was a faithful member of Friends. Surviving are the husband, Newton C. Morris; two daughters, Orpha Davies, of Bloomingdale, and Pearl Shaffer of Rockville; a son, Barclay Morris of Kokomo; eight grandchildren and five great grandchildren. Services were held in the meetinghouse, conducted by Edward M. Woodard, assisted by Ward Avery, her pastor, interment being in Coloma Cemetery.

PARR—James Addison Parr on May 28, at Sheridan, Indiana, aged eighty years. He had been a Friends' minister for fifty-five years and had served as pastor in eighteen Meetings in Western and Iowa Yearly Meetings, as well as being engaged in evangelistic work. His wife and two daughters preceded him in death. Surviving is a son, Carl, of Indianapolis; eleven grandchildren, and thirteen great grandchildren. Services were held at Sheridan Friends Meeting with his pastor, Edward Ransome, in charge, assisted by a former pastor, Burnie Cook. Burial was made in Little Eagle Cemetery.

SMITH—Edith Emily Smith on June 12, suddenly in an accident at Ackworth, Iowa. She was born in Motor, Iowa, the daughter of Joseph P. and Malisna Owen Smith, and most of her life was spent in Ackworth. She attended Ackworth Academy, Penn College, and Bryn Mawr, and was principal of Hesper, Kansas, Academy for three years. In 1923, she was recorded a minister and spent many years in Christian service. She leaves two sisters, Luda Hollingsworth of Topeka, Kansas, and Ethel L. Dexter of Sacramento, California, and a step-sister, Lorena Carter Blott of Whittier, a niece and two nephews. Services were conducted by Everett Davis, Hugh Barrett, pastor, and Richard Newby.

WELBORN—Dinah M. Welborn, birthright member of Bridgeport, Indiana, Meeting, on May 2, in her eighty-eighth year. She was the daughter of Thomas and Emily Milhous and had spent her entire life in this community, where she was an elder and had been clerk of the Meeting for many years. Frank Klingensmith of Noblesville was in charge of the service, assisted by Albert Copeland. Her husband, J. Madison T. Welborn, and a son preceded her in death. She is survived by two nieces, Esther Richardson and Emma I Davis; and three nephews, Frank Milhous, John T. Milhous, and Stanley Milhous.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA
Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento." get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON
Friends Church, College St. at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 2nd through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitler, co-ministers.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
Seattle Meeting, 6515 Twenty-fourth N. E., (Temp.) 11:00 a.m., Nursery accommodations. Telephone VE 1657.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY
Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

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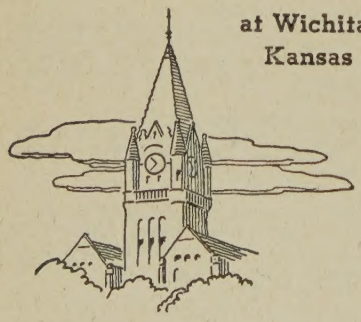

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